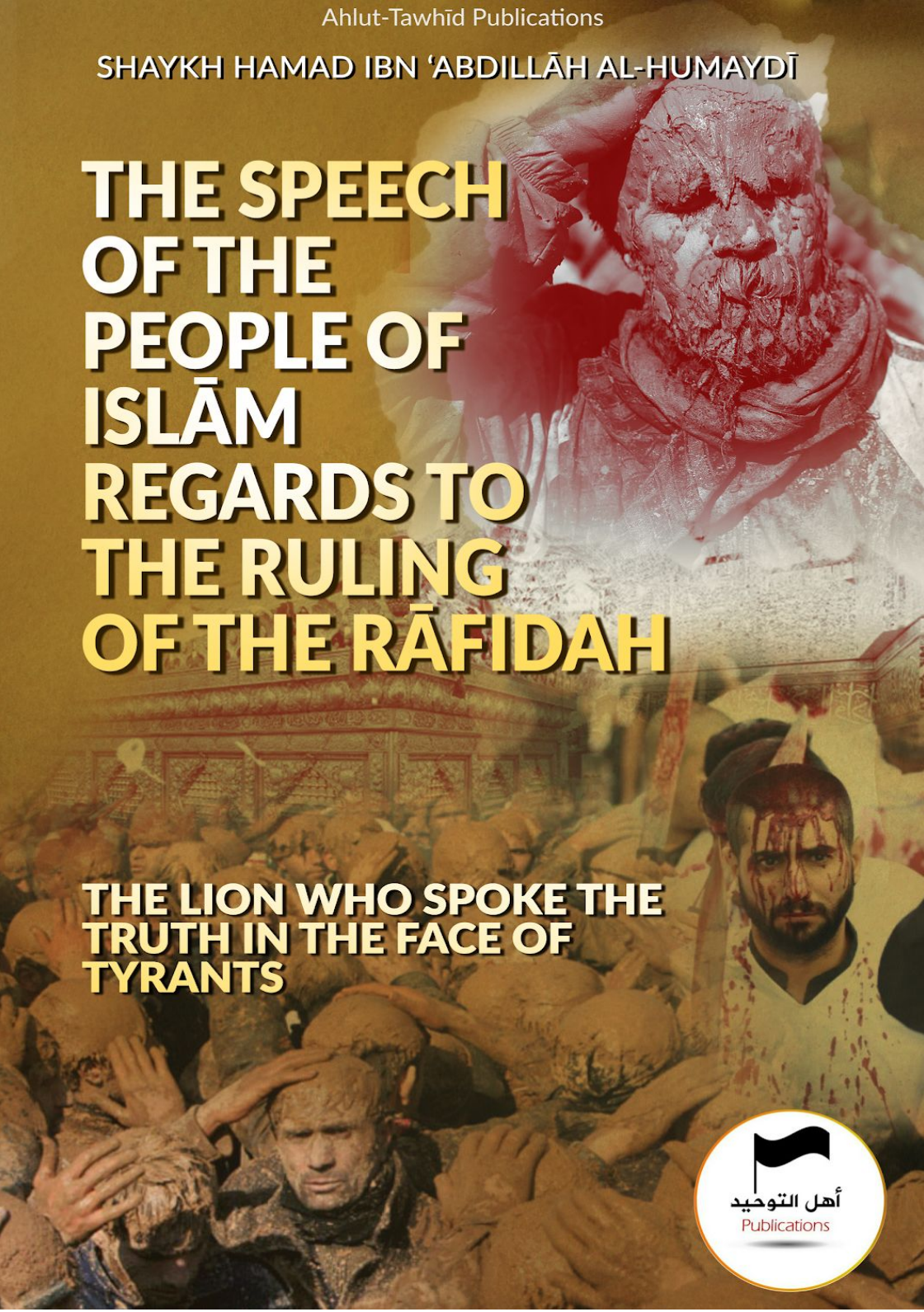
Ahlut-Tawhīd Publications

SHAYKH HAMAD IBN ʻABDILLĀH AL-HUMAYDĪ

THE SPEECH OF THE PEOPLE OF ISLĀM REGARDS TO THE RULING OF THE RĀFIDAH

THE LION WHO SPOKE THE TRUTH IN THE FACE OF TYRANTS



أهل التوحيد
Publications

بسم الله الرحمن الرحيم

The Rawāfid are a group from the extremists of the Shīʿah. They entered into Islām to corrupt the beliefs of the Muslimīn and shake the īmān inside of them, and to make doubts enter the truth of the Dīn, and the truthfulness of the Prophet (sallallāhu ʿalayhi wa sallam). They were named with this name for their rejection (rafd) of Zayd ibn ʿAlī (rahimahullāh) when he went to fight Hishām ibn ʿAbdil-Mālik. So his companions said to him, "Disavow from the Shaykhayn (Abū Bakr and ʿUmar) then we will be with you." Thus he said, "No, indeed I have loyalty to them, and I disavow from whoever disavows from them." They said, "Then we reject you (narfaduk)." So they were named the Rāfidah.

ʿAbdullāh ibn Ahmad said, "I said to my father: 'Who are the Rāfidah?' He replied, 'The one who insults Abū Bakr and ʿUmar.'"

And this is something they are known by, and their truth is only that they reject Islām from it's root (asl). And that their claim to Islām is like the claim of the Jews and the Christians to Ibrāhīm (‘alayhis-salām) and Allāh refuted them with His statement: “Ibrāhīm was neither a Jew nor a Christian, but he was one inclining to the truth, a Muslim. And he was not one of the mushrikīn.”

Talhah ibn Musarrif (rahimahullāh) said, “The women of the Rāfidah are not married, and their sacrifice is not eaten, because they are the people of apostasy” (ibn Battah, *Sharh as-Sunnah*).

Az-Zuhrī (rahimahullāh) said, “I have not seen a people resembling the Christians more than the followers of [‘Abdullāh ibn] Saba.”

Ahmad ibn Yūnus (rahimahullāh) said, “They are the Rāfidah” (al-Ājurī).

Sulaymān ibn Qarm ad-Dabī said, “I was with ‘Abdullāh ibn al-Hasan ibn al-Hasan ibn ‘Alī ibn Abī Tālib (rahimahumullāh) so he said, ‘Man, [may] Allāh

rectify your condition, [are there] the people of our qiblah that we must testify on him with shirk?' He said, 'Yes, the Rāfidah. I testify that they are mushrikūn, and how can they not be mushrikīn? If you ask them did the Prophet (sallallāhu 'alayhi wa sallam) sin, they would say yes. And Allāh forgave him what preceded of his sins and what follows. And if you say to him, did 'Alī sin? They would say no. Thus whoever says that he has disbelieved"' (ibn Battah, *Sharh as-Sunnah*).

'Abdullāh ibn Mus'ab said, "Amīr al-Mu'minīn al-Mahdī said to me, 'O Abū Bakr, what do you say about the one who belittles the companions of the Messenger of Allāh (sallallāhu 'alayhi wa sallam?' I responded, 'Zanādiqah (heretics).' He said, 'I haven't heard of this from anyone before you.' I responded, 'They want to belittle the Messenger of Allāh, but they didn't find anyone from the Ummah to follow them in that. So they belittle them in the presence of their children, and them in the presence of their children. It is like they say: The Messenger of Allāh

(sallallāhu ‘alayhi wa sallam) kept evil companions. And what is more disgusting for a man than to take evil companions.’ So he (Amīr al-Mu’minīn) said, ‘I don't see it except like you said”’ (*Tārīkh Baghdād*).

Al-Awzā’ī (rahimahullāh) said, “Whoever insults Abū Bakr as-Siddīq (radiyallāhu ‘anhu) has apostated from his dīn and his blood has become lawful” (ibn Battah, *Sharh as-Sunnah*).

Mālik ibn Anas (rahimahullāh) said, “Whoever insults the companions of the Messenger of Allāh (sallallāhu ‘alayhi wa sallam) does not have a share (sahm) – or he said nasīb – in Islām” (ibn Battah, *Sharh as-Sunnah*).

Sufyān ibn ‘Uyaynah (rahimahullāh) said, “There is not a heart that resents the companions of the Messenger of Allāh (sallallāhu ‘alayhi wa sallam) except that his heart is resentful of the Muslimīn” (ibn Battah, *Sharh as-Sunnah*).

‘Abdur-Rahmān ibn Mahdī (rahimahullāh) said, “You don't examine a Rāfidī except that you find him a zindīq (heretic)” (al-Lālakāī).

‘Abdur-Razzāq as-San’ānī (rahimahullāh) said, “The Rāfidī is a kāfir” (*As-Sīr*).

Muhammad ibn Yūsuf al-Faryabī (rahimahullāh) said, “I do not see the Rāfidah and the Jahmiyyah except as zanādiqah” (al-Lālakāī)

Muhammad ibn Yūsuf al-Faryabī (rahimahullāh) said, “A man asked him about the one who insults Abū Bakr, and He said, ‘kāfir,’ then he (the man) asked, ‘Is he prayed over?’ He said, ‘No’” (al-Khallāl, *Sharh as-Sunnah*).

Abū ‘Ubayd al-Qāsim ibn Salām (rahimahullāh) said, “The Rāfidī has no share in the fay or ghanīmah (forms of war-booty). Because of Allāh's statement: ‘And those who came after them…’”

Abū ‘Ubayd said, “”The Rāfidah are habitual insulters. They have no right to the fay, because they

are upon other than Islām" (al-Khallāl, *Sharh as-Sunnah).*

Ahmad ibn Yūnus (rahimahullāh) said, "We do not eat the sacrifice of a Rāfidī. Indeed, according to me he is a murtadd" (al-Lālakāī).

Bishr ibn al-Hārith (rahimahullāh) said, "Whoever insults the companions of the Messenger of Allāh (sallallāhu 'alayhi wa sallam) then he is a kāfir, even if he fasts, prays, and considers himself from the Muslimīn" (ibn Battah, *Sharh as-Sunnah).*

'Abdullāh ibn Ahmad ibn Hanbal (rahimahullāh) said, "I asked my father (Ahmad ibn Hanbal) about a man who insults a man from the companions of the Prophet (sallallāhu 'alayhi wa sallam), he said, 'I do not seem him as being upon Islām'" (al-Khallāl, *Sharh as-Sunnah).*

Abū Bakr al-Marwazī (rahimahullāh) said, "I asked Abū 'Abdillāh, Ahmad ibn Hanbal (rahimahullāh) about one who insults Abū Bakr and 'Umar and

‘Āishah; he said, ‘I do not see him as being upon Islām”’ (al-Khallāl, *Sharh as-Sunnah).*

Ahmad ibn Hanbal (rahimahullāh) said, “Whoever insults I fear upon him kufr, example being the Rawāfid.” Then he said, “Whoever insults the companions of the Prophet (sallallāhu ‘alayhi wa sallam) we do not believe that he is included in the Dīn” (al-Khallāl, *Sharh as-Sunnah).*

Abū Muhammad ‘Abdur-Rahmān ibn Hātim (rahimahullāh) said, “I asked my father and Abū Zar‘ah about the madhāhib of Ahlus-Sunnah in the foundation of the Dīn and what they know of the scholars in every corner and what they believe regarding that; so they both said, ‘We know that the scholars from every corner – Hijāz, ‘Irāq, Shām, and Yemen – that their madhhab is: that the Rāfidah have rejected Islām”’ (al-Lālakāī).

Abū Zar‘ah (rahimahullāh) said, “If you see a man belittling anyone from the companions of the Messenger of Allāh (sallallāhu ‘alayhi wa sallam) then

know that he is a zindīq. And that the Messenger (sallallāhu ʻalayhi wa sallam) with us is the truth, and the Qurān with us is the truth, and all the companions of the Messenger of Allāh (sallallāhu ʻalayhi wa sallam) did was convey to us this Qurān and the Sunnah, and all they (those belittling the companions) want to do is harm our witnesses to invalidate the Kitāb and the Sunnah, and criticizing them comes first, and they are zanādiqah" (al-Khatīb, *Al-Kifāyah fī ʻIlm*).

Muhammad ibn al-Husayn al-Ājurī (rahimahullāh) said in *Ash-Sharīʻah*, "Indeed he has failed and lost the one who insults the companions of the Messenger of Allāh (sallallāhu ʻalayhi wa sallam) because he has conflicted with Allāh and His messenger and the right on him is to be cursed by Allāh (ʻazza wa jall), His messenger, from the angels, and from every believer. Allāh will not accept anything at all from him, not an obligatory deed, nor a voluntary deed. He is disgraced in this world, the worst fate. Allāhumma make graves be abundant

amongst them (cause them to die), and clear away the roles they play."

Al-Qādī 'Iyād said in the book *Ash-Shifā*, when he mentioned the Rāfidah, "Indeed they have disbelieved from multiple angles, because they have invalidated the Sharī'ah in its entirety."

Shaykhul-Islām [ibn Taymiyyah] said in *As-Sārim al-Maslūl*, "Whoever combines insulting him (a companion) and making 'Alī an object of worship, or that he was with the Prophet, and Jibrīl made a mistake in delivering the Message, then there is no doubt from his kufr. Rather, there is no doubt in the one who refuses to make takfīr of him." And he himself (ibn Taymiyyah) said in *Al-Masdar*, "And whoever believes that they committed apostasy after the Messenger of Allāh except a small group of them (12 individuals), or that in general they were evil-doers, then that is no doubt from his kufr. Because he is denying what is contained in the Qurān in its apparent meaning stating the pleasure [of Allāh]

with them and the praise [from Allāh] upon them. Certainly, the one who doubts this kufr, then indeed his kufr has been made apparent." Then he said, "And this kufr is known by necessity from the Dīn of Islām."

Muhammad ibn 'Abdil-Latīf Āl ash-Shaykh commented on that in *Ad-Durar* [*as-Saniyyah*], so he said, "Thus this is the foundational ruling of the Rāfidah. And as for now, their situation is even more hideous and atrocious. Because they added to their beliefs extremism with respect to the awliyā, the righteous from Ahlul-Bayt, and other than them. And [they] believe that they could bring about benefit and harm in times of difficulty and ease. They consider this a means of coming closer to Allāh and an aspect of the Dīn that they should adhere to. Therefore, whoever is hesitant concerning their disbelief, while this being their condition, and has doubts about their disbelief, then he is ignorant of the reality of what the messengers came with and

what the scriptures were revealed with. So let him re-examine his beliefs before entering his grave."

I (Hamad al-Humaydī) say, "This is in his era, so what if he saw this time and the manifestation of their shirk in the Haramayn (Makkah and Medīnah) and at the Baqī' graveyard and elsewhere. They are builders of spectacles and graves and not builders of masājid. It is thus necessary to purify the the Haramayn and the Arabian Peninsula from them. He (ta'ālā) said, "O you who have believed, indeed the mushrikīn are unclean, so let them not approach al-Masjid al-Harām after this, their [final] year."

And the Prophet (sallallāhu 'alayhi wa sallam) said, "Expel the mushrikīn from the Arabian Peninsula."

Ibn Kathīr (rahimahullāh) said in his tafsīr regarding the statement of Allāh: "Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment.": "All of the scholars agree that whoever slanders her or makes accusations

against after what has been said in this ayah, is a disbeliever, because of his being obstinate with the Qurān."

Ibn Rajab (rahimahullāh) said, "And for this the Rāfidah resemble the Jews in about 70 attributes" (*Al-Hukm al-Jadīrah bil-Idhā'ah*).

Al-Alusī (rahimahullāh) said in the book *Sabb al-'Adhab*, "What has been confirmed from the Rawāfid today from proclaiming kufr of the companions who – from what they assume - concealed the texts [of Qurān], and for not giving bay'ah to 'Alī, may Allah honor him, after the death of the Prophet (sallallāhu 'alayhi wa sallam) like they gave bay'ah to Abū Bakr, may Allah be pleased with him. And also their proclaiming with some of them, and making lawful harming them, and rejecting the Khilāfah of the rightly guided Khulafā and rushing to insult them and cursing them because of their pursuit to the fire like butterflies, is a testament of their disbelief."

Muhammad ibn ʻAbdil-Wahhāb (rahimahullāh) said in his book *Ar-Radd ʻalā ar-Rāfidah*, "Because they are kuffār, and he clarified they have disbelieved through different means. The people of the four madhāhib – from the Hanafiyyah, the Mālikiyyah, the Shāfiʻiyyah, and the Hanābilah – have all agreed on the statement describing kufr due to that."

These are some of the statements of the Salaf of the Ummah and its scholars, so how about the one who says about them that the Shīʻah are our brothers?! And this is merely from his lack of knowledge in the Din of Islām and what Sayyid al-Anām (master of the creatures) came with. Thus these Rāfidah are enemies of the Millah and a means to divide the Ummah. Their religion stands on nifāq (hypocrisy) and worshipping the graves and awliyā and on making the forbidden things permissible such as the "furūj" and other than that. Look at that in the scene that is found at the grave of ʻAlī ibn Mūsā ar-Ridā in the mushrik state of Iran, and what is mentioned therein of blatant shirk from the practice of istighāthah

(seeking deliverance), du'ā (supplication), dhabh (sacrifice), sujūd (prostration), and shaving (or cutting) the heads, and other than that.

Look at the grave of Khumaynī, the destroyed. They have built over him buildings and a dome which cost them the equivalent of the budget of a state, even with the presence of poverty and unemployment, and [look towards] the rest of what is with them of worships.

Look at Qatīf, Sayhāt, and Ihsā, and other than them, from the areas of the Rāfidah on the day of Āshūrā, and what they proclaim from istighāthah with Husayn, Fātimah, and 'Alī. Therefore, what is after this kufr from kufr?! **Their men, women, general masses, and their scholars are thereby all kuffār.** With regards to them it is obligatory to have enmity and have disavowal from them and warn the people from them. There is nothing for them except the sword or Islām. While most people are fooled by them because of their nice behaviour and their

taqiyyah (lying – to cover their beliefs); they are a problematic and deceptive group.

Their lands are numerous. From them is the mushrik state of Iran, the east coast of the [Arabian] Peninsula, ʻIrāq, a portion of the city of the Messenger of Allāh (sallallāhu ʻalayhi wa sallam), Najrān, and elsewhere.

Allāh is sufficient for the Muslimīn against their evils, and [may] Allāh send on them calamities and punishments, and may Allāh rid the land and the people of them.

And may the salāh and salām [of Allāh] be upon our prophet Muhammad.

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